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Abélard the philosopher, educator, and theologian. We would suggest two or three additional chapters on these subjects in a possible future edition.

J. W. MONCRIEF.

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FRANCIS AND DOMINIC, AND THE MENDICANT ORDERS. (= "The World's Epoch-Makers.") By J. HERKLESS. New York: Scribner, 1901. Pp. 237. \$1.25.

THE biographical chapters in this volume are preceded by a brief but interesting survey of mediæval ecclesiastical life up to the appearance of the mendicant monks. Only three chapters are devoted to Francis and Dominic, the second half of the book dealing with the salient features in the history of the mendicant orders, with special reference to the Inquisition, scholasticism, and the degradation of the orders. The author emphasizes the influence of the troubadours on the ideals and character of Francis. "His education in the school of the troubadours," he says, "more than the education of the church's school, prepared him for the wandering life of poverty. . . ." It was also because of his fascination for the troubadours that there was even an element of joy in the religion of Francis. Dr. Herkless relieves Dominic of all responsibility for the Inquisition, claiming that the Dominicans, in taking charge of that iniquitous institution, departed radically from the aims of their saint. In this the author is only partially justified. There are several facts, to which no reference is made, which show that, while Dominic was not the creator of the Inquisition, he was guilty of winking at coercive measures. The author's style is commendable for its terseness, simplicity, and clearness. His spirit is eminently judicial and sympathetic. The average reader, for whom the book was prepared, will find it most instructive, trustworthy, and captivating. It is vastly superior to the ordinary popular history.

ALFRED W. WISHART.

TRENTON, N. J.

AGOBARD VON LYON UND DIE JUDENFRAGE. Von F. WIEGAND. Leipzig: Deichert, 1901. Pp. 32. M. 1.

ANYTHING deserves attention which helps to reveal that clearest of the thinkers of the ninth century, Agobard. His theory of inspiration puts him among the conservatives, for he says the words of Scripture